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REPORTS.

RHEINISCHES MUSEUM FUER PHILOGIE, Vol. LXX (1915),
I and 2.

Pp. 1-41. Wilhelm Heraeus, **ΙΠΟΠΙΕΙΝ**. In Martial 12, 82, 11 all the editors read *Fumosae feret ipse tropin* de faece lagonae, whereas the reading of all the MSS is *propin*. *tropin* is the reading of the editio Romana (1473), and from this edition it passed into the Aldine (1501) and later editions. The word has been variously derived from *τροπήν* and *τρόπις*, and is translated "Bodensatz" in Friedlaender's edition. Heraeus proposes to restore the MS *propin* (*i. e.* *προπιεῖν*, which arose from *προπιεῖν* in the same manner as *ὑγεία* from *ὑγεία*, *ὑγεινός* from *ὑγεινός*, *ἐπίκεια* from *ἐπίκεια*, and *ταμείον* from *ταμείον*). In view of the widespread ignorance concerning the use of *πείν*, *πίν* and their compounds, Heraeus has taken the pains to collect the scattered evidence, and to the marshaling and consideration of this evidence he has devoted pages 10-17. The key to the meaning of *propin* in the passage cited above is furnished by another Martial passage, 5, 78, 3, where *προπίνειν* does not mean "to drink to the health" (= *propinare*), but "to take an antepast" (of sweetened wine, or cold relishes, or both). *Fumosae feret ipse propin* de faece lagonae would therefore mean: "He himself will serve you with an antepast of the dregs of the smoky flask". Heraeus has also detected the word *propin* in Petronius 28, 3: *et cum plurimum rixantes effunderent, Trimalchio hoc suum propinasse dicebat*. *propinasse* is unsatisfactory and should be emended to *propin esse*. To these literary examples Heraeus would add CIL V 5272, lines 13 and 25, *oleum et propin*, and CIL V 4449, line 34, *oleo et prop* (abbreviation for *propin*), where *propin* and *prop* have heretofore been regarded as abbreviations of *propinationem* and *propinatione* respectively.

Pp. 42-55. H. F. Mueller, *Glosseme und Dittographien in den Enneaden des Plotinos*. The editor of the Weidmann text of Plotinus discusses a number of glosses and dittographies in Plotinus. He points out the danger of too great a conservatism in adhering to MS readings, and the corresponding danger of too great a haste in eliminating seeming dittographies. He incidentally corrects some of his own and of Volkman's shortcomings in the constitution of the text.

Pp. 56-106. G. Funaioli, *Scolii Filargiriani*. The *Scholia Bernensia ad Vergili Bucolica atque Georgica*, the *Explanatio*

in *Bucolica Vergilii* and the *Brevis Expositio Vergilii Georgicorum* are all derived from a single collection of scholia, the bulk of which was composed by Philargyrius and the remainder by Servius. Hagen's failure to perceive this, and the generally unscientific nature of Hagen's edition of the *Appendix Serviana*, led Funaioli to undertake the task of preparing a new edition of the genuine scholia of Philargyrius. This work necessitated the examination of all the relevant MSS of the libraries of Europe, and the present article gives a statement of some of the results of these researches. The first part of the article is devoted 1) to an elaborate description of the MSS (eleven in number) upon which the new edition of Philargyrius is to be based; 2) to a briefer account of the other MSS (59 in number) that contain Philargyrian material, or the Donatian or the Bernensian Life of Vergil; and 3) to a still briefer enumeration of a number of MSS that contain other lives of Vergil. The second part gives a history of the Philargyrian recension from the earliest indications that are afforded by the Irish glosses of some of the MSS down to Brummer's *Vitae Vergilianae* (Lipsiae 1912), in which Brummer has printed under the name of Philargyrius a vita that is shown by Funaioli to be nothing but a medieval manipulation of the Donatian vita.

Pp. 107-144. Josef Mesk, Lukians Timon. The article is an attempt to give a final answer to the much disputed question as to whether Lucian's Timon is based on a definite comedy or not. The author first takes up the arguments that have been advanced for and against the hypothesis of a comic model, and shows that there is not a single conclusive argument in favor of the positive side of the question, while there is much weight in some of the arguments on the negative side. In the next place, he analyses the thoughts, motifs, and technique of the Timon as compared with other Lucianic dialogues and brings out the fact that the essential elements of the form of the Timon and not a small portion of the material that entered into the composition of this dialogue are found in the earlier works of Lucian and reappear in his later works. Finally, the author traces Lucian's contributions to the legend of Timon, and, more especially, makes use of the inconsistency in the representation of the character of Timon that is revealed by a comparison of sections 31-40 with sections 1-6 and 41 ff., to show that the whole philosophic discussion on the value of poverty that is comprised in sections 31-40 is a distinctly Lucianic addition. These threefold results have led Mesk to the conclusion that the basis of the Timon was not a comedy but the legend of Timon, which, with reminiscences from old and new comedy and from the works of Menippus was moulded by Lucian into the dramatic form of a Menippean dialogue.

Pp. 145-160. Miszellen. P. 145. J. M. Stahl, βάσις und βάδην. Use of the two words as hunting terms. Pp. 145-7, W. Schmid, Zu Kallimachos Epigr. 28 u. 52. In 28 the comma belongs after Ἡχῶ, not before. The Theocritus of 52 is the poet Theocritus. Pp. 147-9. M. Wallies, Zur doppelten Rezension des siebenten Buches der aristotelischen Physik. Interpretation of 242 a 18 sq. and 247 b 1 sq. Pp. 149-151. Wilhelm Heraeus, Priapeum XXXII. At verse 7, read *cui suco caret os putrisque pulmo*. Pp. 151-5. Carl Weyman, Zu lateinischen Schriftstellern. 1. Hor. carm. I 3, 29 ff. 2. Sen. De prov. 3, 12, medicamentum immortalitatis. 3. Ambros. comm. Luc. IV 64 p. 171, 7 ff. (Schenk), vale . . . amicum lumen. 4. Prud. Peristeph. VIII, ipse loci est dominus. 5. Isidor. epigr. Hieronym. v. 3 (Quellen u. Unters. z. lat. Philol. des Mittelalt. IV 2, p. 160). 6. Sententiae Varronis, 45 (Ger- mann, Studien z. Gesch. u. Kultur d. Altert. III 6, p. 33). 7. In L. Baur, Die philosophischen Werke des Rob. Grosseteste, Bischofs von Lincoln, p. 285, 8 f., the name Sicius stands for Esicius or Isicius i. e. Hesychius. Pp. 155 f. A. Abt, Die aelteste Darstellung eines Skeletts. Pp. 156-160. A. Brinkmann, Lueckenbuesser. 17. In Texte u. Untersuch. 37, 2, p. 152, Dob- schuetz' κομῑτάτῳ must be rejected; the MS μηράτῳ (v. l. μῑτάτῳ) (=Lat. metatum) is correct. 18. A list of improved readings of the text of Arethas' encomium on the Edessene confessors. 19. Discussion of the MSS of the Miracula S. Georgii apropos of Aufhauser's edition.

Pp. 161-223. Friedrich Wilhelm, Die Oeconomica der Neupythagoreer Bryson, Kallikratidas, Periktione, Phintys. The fragments of Bryson, Kallikratidas, and Periktione may now be consulted most conveniently in the Wachsmuth-Hense Stobaeus, vol. 5, pp. 680-693, and those of Phintys in vol. 4, pp. 588-593. Wilhelm presents a minute analysis of these fragments with a copious supply of parallel passages. The treatises in question were probably lectures originally, and the authors' names, which are those of members of the early Pythagorean school, are fictitious and were added at the time of publication. Though products of the Neo-Pythagorean school these works contain precipitates of the early oeconomic literature. Bryson shows a predilection for Peripatetic material; Kallikratidas draws upon Platonic and Stoic sources as well; Periktione, while borrowing most extensively from Stoic sources, reveals other elements also, among them some of Epicurean origin; Phintys favors Peripatetic and Stoic elements alike. They are all eclectics but show no distinctively Neo-Platonic features. The use of the Doric and Ionic dialects in these writings argues against an early date, for the literary revival of these dialects belongs to the second century of our era.

Pp. 224-252. Thomas Stangl, *Lactantiana*. This is the first instalment of a series of critical, grammatical, and stylistic notes, which, as the author says, are to serve as a contribution to the revision of Samuel Brandt's text of Lactantius published in vols. XIX, XXVII 1 and XXVII 2 of the Vienna corpus. The present instalment comprises thirty-eight notes on the *Divinae institutiones* and six notes on the *Institutionum epitome*.

Pp. 253-314. Th. Birt, *Die Fuenfzahl und die Properz-chronologie*. The prevailing chronology of Propertius' life and writings is impossible. As a matter of fact, he was born in the year 56 or 57 B. C.—not, as is commonly supposed, about 49 B. C.—and he died about the age of forty. Propertius wrote his first poem in 40 B. C. so that his literary activity began almost contemporaneously with that of Vergil and Horace, and preceded that of Tibullus. But for a long time after Vergil and Horace had given their allegiance to Octavian, Propertius held aloof. Finally, in 32 B. C., the publication of the *monobiblos* won for Propertius the sympathy and the admiration of critics, and, soon after, the fall of Marc Antony enabled him to make a change of party and to become a good "Augustan". Hitherto the years 40-30 B. C. that separate Gallus from Tibullus seemed to constitute a gap in the history of Roman elegy, but this gap is now seen to be filled by the twenty-two elegies of Propertius' *monobiblos*. The poet's friendship with Lycinna and Cynthia belongs to the early period of his youth. As Cynthia doubtless lived at Rome, Lycinna must have lived there also. Propertius must have come to Rome in 42 or 41 B. C., immediately after leaving the boys' school. Though at first intending to prepare for an oratorical career, he soon devoted himself to writing poetry (IV 1, 133 f.). His intimacy with Cynthia did not last longer than three years. The comparison of III 15, 7 with III 24, 23 shows that in the latter passage five is a round number. While it is impossible to give exact dates for the period of the love experiences described by Propertius, they probably fall between the years 41 and 38 B. C. All of the books but the first, and even a portion of that, were composed after Propertius had broken off his relations with Cynthia. Cynthia is rightly made to say in IV 7, 50, *longa mea in libris regna fuere tuis*. The sway referred to was a sway of the pen, not a sway of the heart. In fact, elegy IV 8, the most realistic of all the elegies, is the latest in time of composition, and the most remote from the period of the actual association of the lovers.

Pp. 315-325. Franz Ruehl, *Die griechischen Briefe des Brutus*. The article is mainly a refutation of the arguments of Marcks against the genuineness of the Greek letters of

Brutus. The argument that the letters are unworthy of a general and that, in particular, the letters to the Bithynians are ridiculous, Ruehl condemns as purely subjective reasoning. The argument that the letters yield no historical information is answered by the statement that the specific matter of the letters is just what one would expect to find in the letters of a general. The alleged inconsistencies in the letters to the Coans and in the letters to the Cyzicenes are shown not to exist. The lack of agreement between a few of the letters of Brutus and the tradition of Plutarch and Appian is demonstrated to have no bearing on the question of genuineness. The author feels that arguments of a far more serious character must be advanced to establish the spuriousness of the letters in question.

Pp. 326-336. *Miszellen*. P. 326. J. M. Stahl, Zu Sophokles Elektra. The meaning of ὧδ' (v. 43) was intended to be made clear by a gesture. Pp. 328-330. K. Preisendanz, Zu drei Epigrammen der Anth. Pal. In XI, 305 read *θρέμμ' ἀκορίης* for *θρέμμα μορίης*. VI 332, 2 for *δοιὰ λίτα πολυδαίδαλα* read *λίτα δοί' ἃ πολυδαίδαλα*. XII, 168 for *φερεκάστου* read *φέρ' ἐκάστου* (= *ἐκατέρου*). Pp. 331-334. L. Radermacher, Ἀφροδίσιον. Fl. Petr. Pap. III 42, H 7 (= Witkowski, Epistulae pr. gr.² 5), ἀφροδίσιον means 'gift offered on the occasion of the Ἀρσινόεια'. Cf. Plutarch. Thes. 21, where ἀφροδίσιον is 'wedding-gift'. Pp. 334 f. W. Meyer-Luebbe, Lateinisch *baia* "Hafen"? *Baia* in the sense of 'bay' is to be struck from the lat. lexica. Isidore's gloss XIV, 8, 40 is based upon an imperfect understanding of Servius on Vergil, IX 707. Pp. 335 f. A. Brinkmann, Lueckenbuesser. Notes on Choricus.

C. W. E. MILLER.

PHILOLOGUS. Bd. LXXIII (N. F. Bd. XXVII), 1914. Heft 1-2.

I, pp. 1-18. M. Boas, Die Sylloge Rufiniana. The epigrams of Rufinus constitute about a third of Book V, 1-102 of the Anthologia Palatina. Epigrams 1 and 102 are by Rufinus and correspond in their phraseology. Kephala excerpted the Rufinian collection before his other sources; he used it only in this section and interspersed epigrams by other poets. The list of Rufinian epigrams as revised by Boas includes: 1, 8, 10-11, 13-14, 17-18, 20-21, 25-27, 34-35, 40, 42, 46-47, (49), 53-55, 59-61, 65, 68-69, 72-75, 86-87, (88-89), 91-93, (94), 96-97, 102. As it cannot be proved that Martial I, 57 was modeled on ep. 41, and as in any case ep. 41 appears not to have belonged to the Rufinian core of Book V, our only point for the dating of Rufinus is the fact that Ausonius' ep. 12

(p. 199 S) is modeled on A. P. V 20, and ep. 83 (p. 218 S) on V 87.

II, pp. 19-60. J. Baunack, *Hesychiana* III. Continued from *Philologus* LXX, 353-396, 449-491 and *Xenia Nicolaitana* (1912 Teubner) pp. 59-108.) Critical studies of some of the corrupt lemmata and glosses. Concluded on pp. 180-236.

III, pp. 61-108. A. Berger. *Streifzüge durch das römische Sklavenrecht*. I. *Frag. Vat.* § 71 b and *Dig.* 7, 1, 21. As to the acquisition of ownership of property received as inheritance or legacy by a *servus fructuarius*. Mommsen's reconstruction of the fragments will not hold. Berger argues for: *nunc videndum, si fructus servi legatus sit, quid contineatur legato. Quidquid is ex opera sua acquirit vel ex re fructuarii ad eum pertinet sive mancipio accipiat sive stipuletur; quidquid autem extra has duas causas acquirit, proprietario acquirit. Et si heres instituatur vel legatum accipiat, puto proprietario quaeri, quamvis Labeo distinguat, cuius gratia heres institutus sit vel legatum acceperit.* Furthermore the passage in *Digest.* 7, 1, 21 is shown to suffer from interpolation. The Justinian compilers restored to honor a solitary opinion of Labeo discarded by the classical jurists. The *evidens voluntas testatoris* was a favorite maxim of the Justinian law; a Justinian constitution (C. 6, 30, 21) covering a special case (where a slave, for whom a *liberalis causa* was pending, was named as heir) may have had some influence on the interpolation. II. *Schenkungs-erwerb des servus fructuarius*. A gift to a *servus fructuarius* was treated as in the analogous cases of inheritance and legacy. But the compilers of *Dig.* 7, 1, 22, *Ulpian lib. 18 ad Lab.* in this case also interpolated a distinction made by Labeo as to the intention of the donor and accepted in the Justinian law. III. *Erbschafts- und Vermächtniserwerb des Dotalsklaven*. Another analogous case is that of acquisition of ownership of an inheritance or legacy left to a *servus dotalis*. The guiding principle was *Ulpian. Dig.* 15, 1, 19, 1, which obtained even after the reform of the dowry laws by the constitution of Justinian. But a legacy to a *servus dotalis* (*Paul. Dig.* 25, 5, 3 pr.) belonged to the *dos*. Hence in *Julian. Dig.* 29, 2, 45, § 1, the last clause is contradictory. A gloss beginning with an abbreviated *quia* or *quoniam* crept into the text with *quamvis*.

IV, pp. 109-121. G. Kafka, *Zu J. Adams Erklärung der Platonischen Zahl*. All the data in *Plato, Rep.* VIII 546 B refer to a single value. Expressed algebraically, $Z = (x^2)^2 = x \cdot x \cdot x \cdot x = (3 \cdot 4 \cdot 5)^4 = y^2 \cdot 100^2 = [100 (7^2 - 1)] \cdot (100 \cdot 3^3) = [100 (\sqrt{50^2 - 2})] \cdot (100 \cdot 3^3) = 12\,960\,000$. Hilprecht (*The Babylonian Expedition of the Univ. of Pennsylvania, Series A, Vol. XX, 1, 1906*) shows that this number had the same cos-

mological significance in the Babylonian sexagesimal system. 12,960,000 days make 36,000 years, the Babylonian cycle. Plato (Rep. X, 615 B) assumes the duration of human life to be 100 years or 36,000 days. Hence a day in the life of man corresponds to a year in the life of the universe. Among the Pythagoreans 10 and 4 were perfect numbers. 10000 or $(10)^4$ would then appear to be in even higher degree a complete number. If we consider that Plato regarded 10000 as an especially important number for the soul (Phaedrus, 248 C, Rep. X, 615 A ff.) it may be that he intended $(10)^4$ as "ruler" of the immortal, "the divinely begotten" and $(60)^4$ as "ruler" of the mortal or "man-begotten", and so to establish a metaphysical differentiation of value between the decimal and the sexagesimal systems. Perhaps this distinction was to lead to the acceptance of the latter for applied, the former for pure mathematics. Kafka translates on p. 120 the puzzling passage (Rep. VIII, 546 B) and expresses the number in algebraic symbols.

V, pp. 122-153. Th. O. H. Achelis. De Aristophanis Byzantii argumentis fabularum, III. The preceding sections were published in Philol. 72, pp. 414-441, 518-545. The following points are considered: the evidence of the argumenta for the names of tragedies presented on the same occasion; the order of the victors; the number of the play; the title; the choregus; the actors; a second edition of the play; literary comments, index etc. *ὑπόθεσις* differs from *κεφάλαιον*: est vero illud *κεφάλαιον* ita institutum, ut primarii fabulae casus substantivis enumerarentur. The categories treated in the argumenta are: *ὑπόθεσις*, *οἰκονομία*, *σκοπός*, *πρόλογος*, *σκηνή*, *χορός*, *διδασκαλικά*. The arguments which may safely be ascribed to Aristophanes of Byzantium are: Prom., Septem, Eumen., III Oed. Tyr., I Ant., II Phil., II Med., II Alc., II Bacch., II Or., III Phoen., II Rhesus. Argumenta by Ar. Byz. are extant for only those plays of Euripides which had scholia, i. e. they were intended for scholars, and not the general public. Wilamowitz (Herakles I, p. 145) wrongly maintained the opposite view.

Miscellen.

I. pp. 154-156. A. Müller. Zur Verwendung der Musik im römischen Heer. Behn (Mainzer Zeitschrift VII, 1912, pp. 32-47) is wrong in saying that music was used exclusively for giving signals, as the following passages show: Suet. Vitell. 11 and Tib. 37; Ammian. 16, 12, 7; 19, 6, 9; 24, 6, 10; Dio Cass. 56. 22; Libanius' Autobiography I, p. 42 R.; Appian. Pun. 66; Plutarch. Aemil. Scaur. 33; Appian. B. C. I, 105; and Seneca Apocol. 12. March music was used in triumphal and funeral processions.

2. p. 156. Th. O. H. Achelis. Ad Epiphanium. Panar. haer. LI (II, p. 483 Dind.) read *ἐλπίσαντες*.

3. p. 157. K. Lincke. Zu Aeneas Tacticus. In c. 40 § 2, S. 68, 10 f. (ed. Hercher) read *τῶν μὲν ἐν τῇ πόλει τεθνηκότων*.

4. pp. 157-158. G. Esau. Zu dem lat.-griech.-kopt. Gesprächsbuch (Klio XIII). Schubert should have compared this papyrus leaf of the 6th century with the colloquia in C. Gl. L. vol. III, especially with the coll. Montipessulanum, which exhibits the same form and similar phrases. The fragment probably began: *Quis ostium pulsat?*

5. pp. 158-159. L. Steinberger. Zur Tabula Peutingeriana. The station Coveliacas is probably Cavaglià, northwest of Vercelli, which appears in the year 1248 and 1259 as Cabaliacha, Cabaliaca.

6. pp. 159-160. W. Anderson. Die Meleagrossage bei den Tschuwaschen. This Turco-Tartar tribe has a legend that a child would live until a firebrand snatched from the fire at his birth was consumed. How they got the legend cannot be determined. Mere coincidence seems unlikely.

VI, pp. 161-179. V. Coulon. Textkritisches zu Aristophanes. Fuller discussion of passages emended in his new critical edition.

VII, pp. 180-236. J. Baunack. Hesychiana. Conclusion of the studies referred to on pp. 19-60. An index of about 700 words discussed is given on pp. 233-236.

VIII, pp. 237-243. C. Ritter. Kleinigkeiten zu Thales, Herakleitos, Gorgias. 1. The saying, *τὴν ψυχὴν φύσιν ἀεκίνητον ἢ ἀποκίνητον*, attributed to Thales (cf. Diels, *Doxographi Gr.*, 386a), should have been listed by Diels (Vorsokratiker) among the sayings of Thales, and by Gilbert in his review of Diels, and cited by Schanz and Vollgraff in their editions of the *Phaedrus* (245 C). 2. The correct reading of Herakleitos fr. 26 (Diels, *Vorsokratiker*, 2d ed., p. 66) requires the omission of the first *ὅψεις*. 3. In Herakleitos fr. 51 read *παλίντονος* for *παλίντροπος*. 4. Where Gorgias (Diels II 239 and 547) explains as the cause of his longevity: *τὸ μηδὲν πώποτε ἐτέρου ἔνεκεν πεποιγκέναι*, the egotism is to be understood as meaning that Gorgias never allowed himself or his principles to be moved by the interference of others.

IX, pp. 244-252. H. Wegehaupt. Planudes und Plutarch. Codex Ambrosianus C 126 is an older form of Planudes' recension of Plutarch's *Moralia*. One of the scribes was Johannes Zaridas, a pupil of Planudes, at the time of his deepest interest in Plutarch. The other scribes were probably also pupils of Planudes who personally directed the copying and

emended difficult passages. Almost all known copies belong to the 14th century. Nikephoros owned the MS after Planudes. In the beginning of the 15th century it was in Padua in the possession of Magister Pax. In the 16th century Leonicus Thomaeus and others studied it. It passed from the hands of Joh. Vinc. Pinelli in 1601 into the possession of Cardinal F. Borromeo and thence to the Ambrosian Library.

X, pp. 253-273. P. Lehmann. Cassiodorstudien. V (continued from Philol. 71, 278-299; 72, 503-517). Ein mittelalterliches Compendium der Institutiones divinarum litterarum. The surprisingly small influence of the Institutiones on theological study even in the Carolingian period is reflected in the medieval manuals of spiritual instruction. One case is to be found in Cod. Vat. Lat. 4955 from the Benedictine cloister of S. Sophia at Benevento, fol. 140^{RA}-143^{RB}, in a Beneventan hand of the eleventh century. It is printed in full for the first time on pp. 255-271. The title is: De expositoribus divinae legis et de auctoribus a Christianis perlegendis libri III. It continues the Institutiones, was written in Italy long after Cassiodorus, as Beda and Alchvine are quoted, and possibly by Landulfus, mentioned on fol. 209^v.

XI, pp. 274-288. W. Kroll. Die Grabschrift der Allia Potestas. The metrical inscription of fifty-two verses, partly hexameter, partly elegiac, found in Rome in 1912, is printed with a commentary. A. Allius had the inscription erected to his freedwoman, Potestas (i. e. Dynamis) of Perusia. Kroll believes she was the wife of Allius. Allius wrote wretched verse and borrowed freely from Ovid. We owe it to his lack of good taste that he strikes notes rarely heard in the verse of Roman epitaphs.

XII, pp. 289-301. L. Gurlitt. Die Allia-Inschrift. Gurlitt offers a verse translation. He differs from Kroll on several points. Allia was not the wife of Allius. The *duo amantes* of vs. 28 are her own lovers, not sons. She was in appearance like Gudrun and perhaps of royal blood and certainly German! She was a slave and *femme soutenue*, living with Allius and his friend in beautiful friendship. Gurlitt agrees with C. Pascal that it was a case of polyandry, confessed with a certain naïveté. The mythology of the poem was derived from the stage, and the Ovidian snatches were probably current among the people. Allius incidentally portrays himself as a coarse goodnatured parvenu, who had no more interest in life after Allia's death.

XIII, pp. 302-317. E. Müller-Graupa. Mapalia. Sallust B. Jug. 18 describes the mapalia of the nomadic Berber tribes as though from personal observation: ceterum adhuc aedificia

Numidarum agrestium quae mapalia illi vocant, oblonga incurvis lateribus tecta quasi navium carinae sunt. Lateribus means 'sides' not 'bricks'. The word mapalia has three meanings in ancient literature: 1) a tent of wool, camel's hair, skins etc., such as the Nomads carried on their wagons; 2) a hut of woven work, now called gurbi; 3) a Berber encampment or village, the modern duar. Latera is a technical term in ancient naval architecture, and like *τοιχοι*, means the sides of a ship. Tissot, *Géographie comparée de la province Romaine d'Afrique* (1884) I 480 observes: Le toit des gourbis berbères des environs de Tanger affecte encore la courbe des flancs d'un navire. Daremberg-Saglio shows such a hut from a sarcophagus found at Philippeville. Mapalia is connected with mappa and meant linen-tents. Quint. I, 5, 57 calls mappa a Punic word.

Miscellen.

7. pp. 318-319. S. B. Kugéas. Maximos Planudes und Juvenal. Four MSS of Max. Planudes' Greek translation of Boethius, *De Consol. Phil.* II, 5 have in a marginal scholium Juv. X, 19-22 from a Greek translation of Juvenal, probably by Planudes, which shows skill and spirit. If the translation were ever recovered, it might offer many new readings,

8. p. 320. O. Crusius. *Ultima vox Augusti* (Suet. II, 99). The true reading according to Crusius is:

ἐπεὶ δ' ἐπαίχθη μοι καλῶς τὸ παίγιον,
 δότε κρότον καὶ πάντες ἡμᾶς μετὰ χαρᾶς προπέμψατε.

Such verses would be like the *clausula mimi*. In the Oxyrhynchos 'Charition' occurs such an iambic trimeter followed by a trochaic tetrameter. Augustus improvised these verses, as if to say: *nemo me lacrimis decoret!*

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